

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



THE NEGRO IN AMERICA

Edward F. Murphy, S.S.J.



EMPLOYMENT OF THE COLORED WORKER

Franklin O. Nichols



NEGRO YOUTH LOOKS AHEAD

Vincent Baker



THE APPROACHING CRISIS

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Editorials • Reviews • Statistics



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for the

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FOR INTERRACIAL JUSTICE

September, 1942

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INTERRACIAL REVIEW

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.
- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world." — *Jacques Maritain*
- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other." — *Rev. John M. Cooper*
- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.
- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism." — *Carlton J. H. Hayes*
- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical body of Christ and the common expression of this unity in the Church's liturgy.
- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.
- "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons." — *Rev. Francis J. Gilligan, S.T.D.*
- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

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INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ...	5,000,000
Estimated Number of Catholic Negroes	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	23,038

Number of Catholic Negro Churches.....	282
Number of Catholic Negro Schools.....	263
Negro Enrollment in Catholic Schools.....	50,000
Priests Engaged in Colored Missions.....	450
Sisters Engaged in Colored Missions.....	1,600

Negroes in New York City	478,346
Negroes in Chicago	233,000
Negroes in Philadelphia.....	219,000
Negroes in Washington.....	132,068

Tardy Justice

During the attack on Pearl Harbor, an unknown Negro messman serving on the U. S. S. Arizona manned a machine gun and fired upon the attacking planes until fires started by bombs rendered the machine gun useless. Prior to the Japanese attack, he had never manned a machine gun. Like all other Negroes in the Navy he did not have combat status. He was not a sailor but a sea-going waiter. So far as his future prospects were concerned, he would always be a waiter because the Navy, prior to Pearl Harbor, was organized on a Jim Crow basis.

Yet in the hour of crisis this unknown Negro brought imperishable glory to himself and to his race. Secretary Knox has publicly stated that henceforth Negroes will be enlisted in naval and marine units, and that they may expect to be promoted according to merit to non-commissioned ranks. This is a long-overdue step in the right direction.

In every part of the nation, however, Negroes are still the victims of unjust discrimination as human beings and as loyal citizens of a great democracy. They are still seeking to secure the essential opportunities of life and the full measure of social justice. The Catholic contribution to interracial justice has been steadily increasing in recent years. But so much more remains to be done that once again we call upon Catholics everywhere to study the problem and to join with the Negro in working out a genuinely Christian and democratic solution.—*The Magnificat*

This Month and Next

The REV. EDWARD F. MURPHY, S.S.J., dean of Philosophy at Xavier University, Louisiana, is the author of "The Negro in America". This was delivered as an address at the recent convention of The Catholic Committee of the South. We hope to have other contributions from this distinguished educator, writer and lecturer . . . We are indebted to the editors of *Personell* for permission to reprint an important article on Negro employment by FRANKLIN O. NICHOLS, Industrial Relations Field Secretary, National Urban League. Mr. Nichols, a frequent contributor to *The Review*, is an authority on housing and the problems of Negro employment . . . This month we publish another article by VINCENT BAKER, a well-known young Negro youth leader . . . THEOPHILUS LEWIS says that "race prejudice does not represent the overwhelming sentiment of the South."

The James J. Hoey Award For Interracial Justice

On this month's cover appears a reproduction of the medal design for the annual award established by the family of the late James J. Hoey. Awards are to be given to the two Catholic laymen—Negro and white—who have made the most outstanding contribution during the year to the cause of interracial justice.

The establishment of this award should be of great interest to our readers who will recall that the late Collector of Internal Revenue was one of the founders and the first president of the Catholic Interracial Council. An outstanding Catholic layman, Mr. Hoey's interest in the Negro dated back to the time when he was a member of the New York State Assembly. For many years he was an active member of the board of directors of the Cardinal Gibbons Institute which is located in Southern Maryland.

The medal was designed by the noted sculptor, Georg Lober, a member of the New York Art Commission. For the time being the medal will be cast in silver, because of the present restriction on the use of bronze.

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Vol. XV

SEPTEMBER, 1942

No. 9

FROM ARGENTINA TO FORDHAM

During the last week of August, more than a hundred people, priests, Brothers, nuns, university students and other persons assembled daily to follow the course of six lectures on Racism in America which were given as part of the Summer School of Catholic Action at Fordham University. This is the second time that the SSCA has devoted a special section of its program to the question of interracial justice. The course was under the general direction of Father LaFarge.

A few remarks from the Rev. Basil Matthews, O.S.B., assistant Professor of Religion at Manhattanville College of the Sacred Heart, topped off the Fordham program on the final day. It is a mistake, said Father Matthews, to look upon interracial justice merely "as a hobby"; even as a very praiseworthy hobby. Far from anything like a mere hobby, the program for interracial justice is a tremendous movement through which the Church of Christ is dealing with the issues

that now are shaking the world, and is reasserting the age-old truths of her everlasting mission.

More and more we find now shouted from the housetops these truths that, in this country at least, were largely confined to the study or the classroom. The program of interracial justice, for instance, has laid stress from the beginning upon the prime importance of the family as the starting point for any rational plan of social order. If you are looking for a measuring rod or standard for what is socially just, the best way to fashion such a measuring rod is to figure out how it will affect the human family. What havoc will these wages—or lack of wages—these spiritual and religious conditions, these moral temptations, this environment, do to parents who are trying to raise their children, to young married persons who are founding a home, to the children themselves in their outlook upon life?

Until we have found the right answer to just these

questions, we have not found the answer to what is right or wrong for the individual. We also have not found the clue to the big issues which cause hatred and warfare between the nations.

It is a long hike from Fordham University, in the Bronx, to the Argentine Republic, where folks are frost-bitten in August and swelter in January. Yet a distinguished visitor from Argentina, the Most Rev. Miguel de Andrea, said in his recent address in Chicago the very same things that were being uttered that day at the SCCA at Fordham.

"It is not enough," said Bishop de Andrea, "to distribute the resources of nations alone, so they will not need to resort to external aggression, which is a polite way of saying fight one another.

"The resources of families *within nations*," said the Bishop, "must be so distributed that the necessities of each home can be taken care of without having to appeal to internal aggressions.

"More important than 'living space' of nations in the world is the 'living space' of families within nations."

From a hundred corners of the world: from the voice of the Holy Father in Rome, from Bishops in every part of the United States, from distant Mexico and Brazil and Argentina, from preachers and scholars comes the ever increasing chorus that there can be no peace to the nation, no peace to the world, until every family has its "living space" guaranteed to it by just constitution of society. Such a "living space" means success to the land, access to employment, access to all that civilization provides for the security and progress of the family. But as the same Bishop de Andrea said in a previous discourse in Washington, D. C., this means "charity to all men without exclusion or reservation." There can be no ifs or buts in this business of securing the vital space for all families. The place to begin is with the families in our own local parish and community: it may be with the family in your own block.

Negrophiles

There was once a little boy who became very, very angry with his older sister, who had characterized him rather strongly. "Don't you dare," he shrieked, "don't you dare use that epitaph on me."

Among certain classes of people, in certain parts of

the country, the term "Negrophile" is not just an epithet, it is an epitaph as well. It means just that: you are wholly condemned if this tag is affixed to you. You are down, out and dead, like McGinty, or the wife of Lieber Augustin.

"Negrophile" silences all argument; destroys all basis of further consideration. It implies the abnormal or the degenerate without making thereof any direct accusation. It is a definitely fighting word, but unlike other fighting words, it permits of no fighting back. Or at least it implies sentimental love of a particular race for the race's sake, not for the individual's worth.

Yet this word, with its very positive implications, is not infrequently applied to persons who have the courage and the common sense to ask, in the name of the common good and of their Christian Faith, that the Negro should receive the same opportunities as all other human beings.

Clever and effective as such verbal tricks may be, the time comes, sooner or later, when they recoil upon their creators.

Like the imposing of the yellow badge and the five-pointed Star of Judah in the Nazi-occupied countries of Europe. The day will come when the wearing of this badge by its present victims will be an honor. *Honi soit qui mal y pense*, like England's Order of the Garter. Even today, the Christian youth in the Netherlands are showing special consideration to Jews branded with this supposed badge of infamy. In Paris, Catholic priests stop Orthodox Jewish rabbis on the street, and shake hands with them to show their contempt for the Nazi stigmata.

There was an old missionary once in the South who planned erecting a Crucifix in his churchyard with the inscription: TO CHRIST, THE DIVINE NEGROPHILE. He died before his plan was realized. But it still lives in the mind of God.

The Right to Work

"May it also be brought about that each and every able-bodied man may receive an equal opportunity for work in order to earn the daily bread for himself and his own. We deeply lament the lot of those—and their number in the United States is large indeed—who, though robust, capable and willing, cannot have the work for which they are anxiously searching."—POPE PIUS XII "*Sertum Laetitiae*"

Practical Job Seeking

Last winter, Charles C. Berkeley, former Industrial Secretary of the Brooklyn Urban League, told at a conference in the DePorres Interracial Center of his job-seeking projects for Negro youth. What he gave was no dry branch of statistics, but the intensely human account of a practical plan practically worked out. "It takes so little," aphorizes Mr. Berkeley, "to do the important things in life." The point is, to do just the right bit of "little."

In a recent statement about his work (New York Age, August 15, 1942), Mr. Berkeley insists upon the point that one notably weak spot in the machinery of bringing the Negro into the war-work program badly needs to be strengthened. Otherwise there is danger that Negro workers will lose the benefit of the advantages offered to them by the Federal and State agencies.

This is the effort that the worker can put forth in seeking his job cooperatively with others who have the same objective. They can assist one another in a great variety of ways. They can pool and distribute their information. They can even help one another financially, as some of his young people have succeeded in doing. And they can cooperate with the expert aid of a person who knows something about how jobs are to be selected and sought for. Applicants are helped by being classified and graded into employable categories; by being coached as to the type of training needed. This means not only specialized technical training, but also personality training, the "know-how" of traditional employability.

An immense amount of lost motion and carfare can be saved, according to Mr. Berkeley, by an intelligent use of the telephone; a specific inquiry for a specific position.

Such work, as Mr. Berkeley notes, is not colorful nor resounding. It is not congenial to mass meetings and popular demonstrations. Like many another of the really effective and "important" things of life, the real, not the supposed, remedies to the much-grieved-over lack of opportunity, it is not quick in obtaining financial support. It is not even a direct attack upon prejudice. But it is a very powerful indirect attack upon the same. When some of those who refuse to the Negro equal employment opportunity learn of the intelligent efforts he is making on his own behalf, they cannot fail to be impressed.

Notes From

XAVIER UNIVERSITY

The First Catholic College for Negro Youth

NEW DEAN APPOINTED

Closing a decade of unusual progress, 1932-'42, Xavier University of Louisiana announces the departure to other fields of Sister M. Madeline Sophie, S.B.S., M.A., who has been dean of the University during the period from 1932. Sister M. Francis, S.B.S., Ph.D., one of Xavier's best loved professors and head of the department of Classical Languages, succeeds Sister Madeline Sophie as dean.

Xavier made great strides during the administration of Sister Madeline Sophie. When the magnificent physical plant of "greater Xavier" was dedicated in 1932 the enrolment was less than three hundred. In 1939, the students numbered more than one thousand, representing every section of the nation as well as countries in Central America.

Among the many additions and improvements to the campus of Xavier during the past ten years are: the new University library, one of the finest gymnasiums in the South, the renovation of the University stadium to include a quarter-mile track, and new steel stands seating 6000. During this period the Graduate School of Arts and Sciences and the School of Social Service were opened.

Sister M. Madeline Sophie has been appointed Mother Superior of one of the convents of the Sisters of the Blessed Sacrament at Rock Castle, Va. The retiring dean is also director of the Academy of St. Francis De Sales, one of the earliest educational institutions established by Reverend Mother M. Katharine Drexel, foundress of the Sisters of the Blessed Sacrament.

* * * * *

Many new courses have been added to the curriculum of the University to provide training for those who plan to enter technical fields in military service or in war industries. The University administration is making every possible effort to cooperate with the National Government in the war program.

THE NEGRO IN AMERICA

By EDWARD F. MURPHY, S.S.J., Ph.D.

If America is to be saved for democracy, and if democracy is to be saved by America as a spiritual as well as material arsenal, certainly the Church will have no small part to play in this great enterprise. There is no other organization on the face of the earth that is so fitted to proclaim the dignity of man, human rights, and worth of the individual. There is no other agency so worthy to uphold the torch of truth in these darkening times.



In the light of that torch of truth, we can see the many things to which the hopelessly worldly are always blind. But I think we should realize, for the immediate future, the need of knowing not less about God—about Whom we can never know enough—but more about our fellowman, in order that we may be truly democracy-conscious.

We cannot love God and at the same time have hate or prejudice in our lives against those who bear His image. To be anti-Semitic or anti-Negro is to be anti-Christian. Democracy has its finest guarantee in the love of God for His own sake and the love of man for the love of God, which is the fundamental message of the Church.

But, in order to love we have to know, and unfortunately a large segment of our citizenry have been shunted into the shadows, away from our knowledge and interest. Negroes, in the plan of God, seem to have become a test of the sincerity of American democracy.

I have in mind an excerpt from the *Atlanta Journal* which has become a text of the Inter-Racial Commission. It is simply this: "The only Negro problem for the brave and honest of both races is the problem of mutual assistance, in a world that is difficult and sometimes cruel." Mutual assistance: there is the need. But the Holy Spirit, manifesting itself in the grace of God and working with the good will of men, can renew the face of the earth. There is our belief

and our trust! The Holy Spirit, the grace of God, the good will of men: there is the answer!

Of the grace of God there is always a sufficiency, but it is the good will of men that is wanting. In America today, however, there seems to be a sudden access of spirit. This is an idealistic moment in our history, an hour of consecration, an era of conscience. Looking out on a vast scene of human wretchedness with compunction for her share in letting it come to pass, America has girded herself for a crusade. But to be worthy of her purpose, she must have a purged heart and clean hands with which to touch the holy grail of her seeking—the four freedoms from the four fears of which our President so eloquently speaks.

It would be the acme of folly to cooperate with the very enemies of America in the policy of racism. Now is the time for us to perform a splendid special patriotic duty—studying the Negro for the purpose of realigning him in American life and appreciating what he is and what he has to offer.

There are many Americans who think the Negro has offered and can offer very little. They argue, "Can any good come out of Africa?" just as two thousand years ago, the thoughtless challenged, "Can any good come out of Nazareth?"

Few Americans realize that long before the shining of Bethlehem's star, the light of civilization shone below the Isthmus of Suez. Our high school boys and girls do know that there was a great civilization long ago in Egypt; but what they don't know is that Egypt was originally settled by Negroes, and some of the greatest Pharaohs were as dark-skinned as any Negro in our Southern States.

The predecessor of our present Holy Father had his scholars working in Africa, and they excavated objects that would indicate that the ancient civilization of the Continent was of as high a degree as that of the corresponding period in Europe, and perhaps higher.

Early explorers tell us of great kingdoms and cities below the zone of the Sahara. Mother Africa had not been sleeping through the centuries. She taught her children to domesticate the sheep and the ox. She taught them art, a homely philosophy, and an opulent folk-lore. Best of all, she told them of God. Not a single tribe without faith has ever been found in the land known as "dark."

It is well for us to realize that when the Negro came to this country, he came with something to offer, and he has offered it.

He figured importantly in American history from the start. How many of our white children know that the Negro was, in a sense, a co-discoverer of America? Alonzo Pietro, the pilot of one of Columbus' three ships—the Nina—was black. "Il Negro", the record of the voyage describes him. And the Negro was in Mexico. With Balboa, he stood on a peak in Darien when the waters of the Pacific rolled for the first time before Continental eyes. He was the leader of the first explorers of Arizona and New Mexico. He was with De Soto in the Mississippi valley. He toiled with Menendez in the foundation of the oldest city in the United States, Saint Augustine, decades before the Pilgrims arrived at Plymouth Rock. Too, the Negro had played a part in the War that made America by making America free—the Revolution. His was the first blood to be shed for liberty in the Boston Massacre. He was present at the Battle of Bunker Hill in the person of Peter Salem, and is credited with slaying an important enemy, Major Pitcairn. He defended the Colonial Army in the Battle of Long Island, and was highly praised by Lafayette.

He was in the war of 1812, too, with Commodore Perry, and was more than present with Andrew Jackson in the Battle of New Orleans. General Jackson, after the victory there, spoke to the Negro soldiers. "Men of color," he called them, "Soldiers! I have expected much from you, and you have surpassed my expectations. Your country will honor your valor even as I appreciate your ardor."

In the Civil War, the Negro acted in a manner beyond praise. His was the great task of keeping the plantations going and protecting the women and children, while the masters and their sons were off on the field of battle, and he remained loyal to it. Classically, he returned good for evil.

In the Spanish-American War, he distinguished himself at the Battle of San Juan Hill and won the commendations of Theodore Roosevelt.

In World War I, over 200,000 Negroes crossed the Atlantic Ocean. They were said to be the first of the American Expeditionary Forces to go into action, and some of them were among the first to win the *Croix de Guerre*. Four whole regiments of them were decorated for bravery, and while there were several exam-

ples of white disloyalty in the military service of the times, there is not one record of Negro desertion.

In the present war, the first soldier of the armed forces to die was Robert Brooks, a Negro, after whom a parade ground has been named and in whose honor it has been dedicated at Fort Knox in Kentucky.

Since the Emancipation Proclamation, three-quarters of a century has elapsed, and in that time the Negro is acknowledged to have made more progress than any other group, similarly handicapped, in such a short space of time. He has proven himself an asset to America. With all the handicaps of prejudice and hate and the indifference and peonage, he has advanced.

The Negro had 51 banks in the early thirties, and they did \$75,000,000 of business a year. Industrially, he has contributed much to his country. For generations his dark fingers have brought up the white glory of cotton from the rich Southern soil and his inventive genius has been noteworthy.

Negroes have shown their merit in other respects. Politically even, the Negro has given an indication that he can stand on his own two feet. There are over fifty villages and towns, and ten settlements in the United States that are populated and run by the colored. The ones that are outstanding would be Mound Bayou in Mississippi, and Boloy in Oklahoma. These are well-governed and reasonably prosperous. An interesting detail of Mound Bayou is that the jail has at last been dispensed with, because for years it was found useless.

The story of the Negro is stimulating in the field of education. At the time of the Civil War, ninety per cent of the group could neither read nor write; and in the statistics of a decade ago, hardly sixteen per cent were shown to be illiterate. Today the Negro has 109 colleges in America with 45,000 students, and each year the graduates number from two to five thousand people. There are many doctors of philosophy in the group, and more than one hundred Negroes have been honored with biographical sketches in the American "Who's Who."

Out of his poverty he has reared 42,000 churches here in our land. Over 5,000,000 of the group are church-goers. The Baptist claim more than 3,000,000; 1,350,000 are Methodists; and the modest Catholic statistics total 300,000. Why is the percentage of colored Catholics so small? The explanation has to be

found far back. Only one of the thirteen original colonies was settled by Catholics—Maryland—and in ten years' time the Catholic influence had declined, while the Protestant prevailed. Florida became non-Catholic. Catholic Louisiana did not have enough priests. At the time of the Civil War there were less than twenty churches in the Diocese of Natchitoches and thirty-five outlying missions, and there were only a dozen and a half priests to take care of the field. And then, again, the Catholics who came to America settled in the cities, while the Negro was attached to the soil. However, in our time the picture is changing. The colored are flocking into urban life. So now is our opportunity for the harvest of which Holy Mother Church dreams.

What does the Negro want today? He is waiting like one who was despised 2,000 years ago. He desires a larger share in education, without which he cannot share the benefits of the democracy. Every American should be educated. Education is the great American tradition; yet, from two to twenty times as much money is spent on white children as on colored. The disparity glares.

The Negro wants more justice in the courts, which often rule fantastically where he is concerned.

He wants the right to work, to better himself. He wants jobs to be offered on the basis of his ability, and not withheld because of the color of his skin. He wants adequate police protection in his districts.

The Negro wants a share in civic improvements. He wants a chance to live humanly. In a recent study of 2,000 cases of planters in the Deep South, it was startlingly discovered that the average income per family per year was a mere \$125.00 which meant \$1.78 per individual per month..

The Negro wants to be acknowledged as a fellow human being with simple, fundamental rights.

What has the Catholic Church been doing? In the field of education, she has done much. From the very beginning when it was very difficult in slavery days, she busied herself with education; and in 1823 in Baltimore an Order of Catholic Nuns, the Sisters of Providence for Teaching, was founded. In 1842, a teaching Order, the Josephites, came to devote themselves to the colored group, and they were followed by the beautiful Order of English Franciscan nuns.

Fifty years ago, a great blessing was bestowed on the Church and the country in the person of Mother

Katharine Drexel. Just as the stars from heaven shine down on this earth, so the works of Mother Katharine scattered through the West and the South, shine up like so many earth stars to heaven.

Now, almost 500 priests, representing 22 religious orders and the diocesan clergy, are devoted to the teaching of the Negro in the South; and 1,680 nuns are also laboring in the Southern field.

But socially our Catholic program has lagged. I specify the social for a special reason. St. Peter Claver used to say that we must speak to Negroes with our hands before we speak to them with our lips. That was the technique of Christ, too. He fed men's bodies in the wilderness before he instituted the Sacrament of the Holy Eucharist with which to satisfy their souls. To show ourselves the friend of the Negro we should help him in his earthly aspirations, that his living conditions be improved and that he might be more free to walk in the way of the divine plan.

It is essential that Catholics should study the problems confronting the Negro. We can take a page of inspiration from the Catholic Student Mission Crusade. The historical background of the Negro and his human possibilities ought to be known if our attitude toward him is to become more sensible—more constructive—more Christian.

American Catholics should join organizations like the National Association for the Advancement of Colored People and the Urban League. Too, they should be interested in the work of the Interracial Commission in Atlanta, and particularly in the Catholic Interracial Council of New York. They should organize protests against any gross example of racism in this country of ours. The voice of Catholicism must be raised for justice and protection for our colored brothers, else it is neither Catholic, nor even a voice.

In fine, I urge that we remember that the Mystical Body of Christ is not something to talk about so much as to live by. We should always remember Him Who had compassion on the multitude, and who said, "When you did it to the least of them, my brethren, you did it to Me."

Let us remember those words from the editorial in the *Atlanta Journal*, which have become the text of the Interracial Commission in Atlanta: "The only Negro problem for the brave and honest of both races is the problem of mutual assistance in a world that is difficult and often cruel."

EMPLOYMENT OF THE COLORED WORKER

By FRANKLIN O. NICHOLS

PART I

The needs of production are making the question of employment of colored people no longer a matter of justice to an historically loyal people. There are many indications that labor shortages are developing. That colored young men and women possess the qualities essential to high production rates has long been known to the personnel departments of large corporations that have utilized these workers.

Since last year, as a result of the national program to expand the use of colored workers, a few enlightened corporations have either increased the proportion of these workers or hired them for the first time. Generally, this has been done as a contribution toward national unity and morale as well as in the interest of justice.

With industry's manpower requirements expanding rapidly, more and more personnel departments are manifesting concern about the problems involved in the employment of colored men and women. It is important that the principles and methods of sound race relations in industry developed by the experience of specialists in this field be reviewed for the benefit of these departments. There is no denying that a number of pitfalls must be avoided if the best advantage is to be taken of this labor resource.

The subject may be divided into several broad divisions: the attitudes of personnel departments, principles governing employment, meeting of special problems, and the maintenance of morale and efficiency.

ATTITUDES OF PERSONNEL DEPARTMENTS

The right attitude on the part of personnel directors and assistants can do much toward assuring a plant satisfactory race relations, efficiency and loyalty among colored workers, and a minimum of community annoyance. An important beginning is to eliminate prejudices or conceptions of a supposed "place" of colored workers in modern industry. These beliefs have long prevailed despite wide experience showing that colored workers display the same ability as other races when given similar training and opportunity. Negro workers have the same virtues and faults as other workers. A recent survey of the experience of corporations utilizing Negro workers by the National Urban League disclosed a conviction by personnel officers that Negroes are good workers and that they

give a good return on wage investment in a variety of skilled and semi-skilled activities. It is frequently insisted that Negroes make better foundry men than other races, that their performance in this work is better than in other industrial occupations. This is probably due to the fact that great care is taken to select Negroes who have the stature and ruggedness to do this kind of work. There is considerable evidence that white workers of the same ruggedness perform foundry work just as capably.

Questionnaires on the subject were recently sent to 102 employers by the National Industrial Conference Board. Eighty-five per cent of these employers reported that production levels were the same for colored and white workers. Five per cent stated production of colored workers was higher. Not only are a significant number of colored people satisfactorily employed by private concerns in various skills, but the records of Municipal, State and Federal Governments show that they are holding positions in education, social work, public health, engineering, chemistry, and other branches of the technical professions. Analysis of the available facts would do much to correct the idea of special capacities inherent in race or color.

Next, an attitude of "white supremacy" has no place in this situation. Such a point of view results in unbalanced perspective and affects judgment in dealing with personnel problems. Aside from the irritation it inspires in the colored worker and frequently in the white worker, it will most certainly rise to plague management in many intangible and complex ways. Also, it will most certainly precipitate conditions that will encourage all the subversive elements that might exist within the plant itself or in the surrounding community.

The constructive attitude to take is that colored workers should be regarded and treated in the same manner as other workers. They expect merely justice, without special consideration or paternalism. Genius in dealing with human nature, which is the basis of good personnel management, must obtain in this case. The first principle of this is a fundamental respect for personality. This is essential in dealing with men of any race or color.

SOME IMPORTANT PRINCIPLES IN EMPLOYMENT

Certain principles have been shown by experience to be sound guides in the use of colored workers:

1. They should be employed in accordance with American standards of living and with due regard for their self-respect.
2. They should not be employed as a threat to the interests of white workers—i.e., to lower wage levels, to serve as strikebreakers to block union organization of a plant.
3. Judgment of the efficiency and competence of colored workers should not be based on experience in using merely a few of them.
4. They should, if feasible, be introduced along with other workers when a plant is just being opened or is expanding, and both white and colored employees should be permitted to progress in their jobs together.
5. When colored personnel workers are employed, their main concerns should be selection, morale and efficiency. Under no circumstances should they be drawn into controversial situations that might develop between the employer and organized labor. For example, colored personnel employees have reportedly been used to dissuade colored workers from joining unions. The result of such a practice is bound to be resentment, disorganization, and conflict between both races.
6. Employers would do well to keep in touch with some responsible and experienced agencies dealing with race relations problems within the community. They will prove helpful in recruiting competent colored workers.
7. In common with other employees, colored workers are the object of labor organizational drives. Their participation in constructive labor activities or their membership in local unions should not be considered a measure of their appreciation or loyalty any more than is the case with other workers.
8. They should receive the same opportunities for training and upgrading as other workers.
9. There should be no differential in wages based on color.

SELECTION OF WORKERS

In the selection of competent workers, the same measures are applicable to both white and colored employees. Some corporations are supplementing their regular procedures by the use of colored personnel assistants. For example, Curtiss-Wright Corporation, Western Cartridge Corporation, and Winchester Repeating Arms Company have made such staff addi-

tions. Colored workers are first interviewed by one of these assistants, who has been trained by the personnel office in practical methods of selection. Following this preliminary interview, successful applicants move into the general personnel office, where along with white workers they meet the employment office and are usually assigned to work. Some of the advantages in this method are: It affords an opportunity for the trained Negro assistant to encourage and advise the young colored worker, who, in most instances, is entering upon a new phase of life—since industry with few important exceptions has been closed to him. The worker may also be advised how to meet interracial situations that might develop in the plant, and he may be prepared to counteract subversive elements that seek to utilize racial differences for the purpose of handicapping production. Incidentally, this type of morale work could well be developed as a means of fostering a cooperative attitude among white workers.

REFUSAL OF WHITE PERSONNEL TO WORK WITH NEGROES

Instances of white workers refusing to work with colored people appear to be decreasing. The pressure of production is influencing this situation. When the problem arises it usually involves resentment against colored workers being introduced into the plant for the first time or being promoted from one category to another. This is a matter that has no simple solution. Sometimes firmness will readily dispose of the problem. In other circumstances, conference with labor leaders or shop foremen will bring about an adjustment. Educational measures have also proved of value in breaking down prejudicial attitudes. Furthermore, current pressure of production and the scarcity of labor should serve to alleviate the problem. The situation is one which frequently involves not only racial prejudice and fears for job security but long-standing community attitudes (as in the case of a plant located in a small town which for years has refused to allow Negroes to settle there). In certain instances, also, local unions have objected to Negro workers.

It should be helpful to review some recent experiences in this connection. Several accounts have appeared in the daily journals of corporations which have refused to surrender to racial prejudice. For example, the management of a large automobile con-

cern, now converted to war production, was approached by a committee of white employees which served notice that all these employees would quit if the corporation carried out its plans to employ colored men. The management informed the committee that any employee who refused to work under the policies of the corporation was free to leave. This firm stand served to discourage the leaders, and none of the employees quit. In another instance, one of the country's largest airplane corporations became involved in a disagreement with organized labor. The race question was in some way drawn into the problem, though it had not been involved in the original issue. However, since labor turnover was beginning to increase in the locality, it was more or less essential that the corporation dispose of any plant conditions that would handicap it in utilizing all available workers. The management devoted careful study to the whole situation and concluded that its best strategy was to meet the challenge of race and not to surrender to it. Before it came to an agreement on the original differences, it insisted that it would decline to rehire any of the strikers who refused to work under the interracial policies of the corporation. Significantly, none of the returning workers objected. Many stated they did not know what had caused all the trouble.

Several firms have employed educational measures to overcome racial objections on the part of white workers. They prepare these workers for the integration of colored employees by assuring them of job security and demonstrating the need for additional labor. In one instance, a successful appeal was made to the patriotism of the white workers. In another case, the president of a large corporation took the significant stand that it was the obligation of industry to make a suitable proportion of its jobs available to qualified colored workers as a contribution to a sounder national economic and social policy. He accordingly decided to integrate colored workers into his plant. This firm employs some 12,000 workers and had never previously hired Negroes. The management first introduced a small number of carefully selected colored workers into the maintenance department. These men proved to be the opening wedge by which the corporation has been able to increase the number of colored employees over the past few months to 500 or 600.

(To be concluded next month)

NEGRO YOUTH LOOKS AHEAD

By VINCENT BAKER

The article entitled "*Negro Youth and Christian Democracy*," which appeared in the June issue of this magazine discussed the history and present status of the Negro youth movement. The writer told how the movement began, with cellar clubs, self-interest groups, etc.; of the early attempts at federations of youth; and the efforts of the Communists to capture youth through "united front" groups. Most important of all, the article described the ideological evolution which, after all sides of major questions were thoroughly examined, ended in the triumph of the democratic elements over the advocates of dictatorship.

As was pointed out, our approach is positive. We consider it our duty not only to oppose that which is subversive, but to seek and inculcate in others a deep understanding and love of democracy. And, since the winning of converts to democracy requires that people be convinced that it is practical as well as morally right, we seek, through concrete action and public education, to demonstrate this. We know that the democracy that works is the democracy that *works*.

The June article told about the Modern Trend Progressive Youth Group, which has taken the lead among Negro youth. The writer has worked more closely with this group than with any other. I believe that some readers may be interested in actively furthering the cause of Christian democracy among young Negroes or young white people—or both; and would like to know what definite steps can be, and are being taken to put ideals to work.

A program of education is indispensable. Modern Trend is best known for its educational program. It has three phases.

First is the "town meeting" type of forum. Here questions of interest and importance are discussed by qualified speakers, holding divergent views. No viewpoint is neglected—if an adherent of it can be found. Our latest forum on "What Kind of World Order Do We Want" illustrates the free-for-all clash of views of which I speak. One speaker presented a thoroughgoing "liberal" point of view. Another speaker looked

at the question as a revolutionary socialist. A third speaker presented an appeal which purported to steer clear of both, a capitalism which stresses competition rather than Christian cooperation, and a Marxism socialism which exalts materialism above spiritual values.

I have often found it necessary to defend this type of forum. It is argued that dangerous ideas may gain support. But such ideas will be expressed anyway and will not be very dangerous if they can be refuted when presented. Moreover, if one is persuaded to embrace the democratic philosophy, he is a better democrat if he has heard all sides rather than only one. Nor is this mere theory. We feel that no youth group has had freer discussions than *Modern Trend* and certainly no group more bitterly hates tyranny of all kinds. And thus *Modern Trend* is better able to oppose subversive elements because it knows how they work and understands their doctrines.

How may "town meetings" be arranged? Become informed as to the various schools of social philosophy. Find out which individuals and groups adhere to these schools of thought. Then find out what position these groups take or are likely to take on public questions. As a rule, it is quite easy to secure speakers since people like to convert others to their ideas and programs. In all fairness, try to secure speakers who will, as individuals, command the equal respect and sympathy of the audience. For example, one should not get a known Communist or fascist or anti-semitic or reactionary to discuss a point of view if some other speaker whose views are less offensive to the average audience, can be found. The minds of the listeners should be on the merits of the argument and not the motives of the speaker.

Literature on social questions—mostly pamphlets and books—should be made easily available for those interested in research. We endeavor to spread the democratic idea, and promote adherence to and use of the democratic process. In *Modern Trend*, a group of people will soon be composing and distributing literature aimed at the democratic public education. Such literature, may reach those unable to attend forums. The totalitarians learned this long ago. We can learn from our adversaries.

What about a program of action for democracy? Unrelenting attacks upon job discrimination are of great importance. Where there is some legal redress

provided, discrimination must be proven. The rejection of a Negro with sufficient qualifications and the hiring of a white person with identical qualifications a few hours later constitutes valid proof. Advertisements or workers which specify race or color are proof. And there are other kinds of evidence. Sometimes cases can be established. For example, a Negro and a white person can be sent to apply for a job. If their qualifications are similar and the Negro is rejected while the white person is hired a few minutes later, a good case is made. Investigation, picketing, delegations to city officials, cooperation with liberal labor unions—all have their place in the fight against employment discrimination.

Young people may do the cause of interracial justice a service in politics either by mobilizing support for a democratic program through a non-partisan group or by putting pressure on the leaders of their own political parties. Youth groups may take action on problems of health, housing, crime and many others.

Efforts to promote interracial understanding and good will are of great importance. Specific methods will vary so much from situation to situation that there is little to be gained by discussing them here. Cooperation with progressive church and secular youth groups and consultation with those having experience in such matters are necessary in any program anywhere.

Assistance to chapters of the National Association for the Advancement of Colored People and the March-on-Washington Movement, where such chapters exist—and organization of them where they do not exist—will help to smash institutions of prejudice. We must not forget that the interracial problem is social as well as human, and we must lend militancy and power to the social forces aligned with democracy. These two organizations are part of the democratic front. The Catholic Interracial Council, in the field of religion, is the uncompromising champion of equal rights. It deserves the cooperation of people of all faiths and denominations.

This fight for interracial justice is no picnic. But if we wage it unflinchingly, the goal we seek, though distant, is certain of attainment. The satisfaction in a job well done will justify our labors and will enrich our lives in better days than those through which we are passing.



PLAYS And A Point Of View

By THEOPHILUS LEWIS

THE APPROACHING CRISIS

The American interracial problem is approaching its second great crisis. Its first great crisis came when the humanitarians who were agitating for the abolition of slavery diverted most of their energy from the lecture platform to the field of political action. Southern slave owners did not hesitate to accept the challenge. They launched a political counter offensive and resorted to numerous repressive measures in open defiance of the Constitution and Federal law. The result of the struggle was the emancipation of the slaves. What the outcome of the currently approaching crisis will be no one but a very wise man or a very reckless man will venture to predict.

History, it is often said, does not repeat itself. Nevertheless there are some interesting parallels in history. The pattern of the interracial problem in the 1940's is almost identical with the pattern in the 1840's, except that the objective is different. Then, it was a crusade for the abolition of slavery. Now, it is an effort to obtain equality of citizenship for all Americans without regard for color.

In the 1840's, public opinion was overwhelmingly on the side of abolition. That was especially true of public opinion among intellectuals. All the leading American poets, with the possible exception of Poe, supported the abolitionist cause, along with publicists, essayists and novelists, which is what one would expect when a great moral issue is at stake. God is the essence of intelligence, and courageous intelligent opinion always reflects the will of God. The outstanding Protestant preachers, Theodore Parker, Ralph Waldo Emerson and Henry Ward Beecher, were also ardent abolitionists. The Methodist Church was split wide open by abolitionist forensics. Southern congregations actually seceded from their church years before their States seceded from the Union.

After the emancipation of the slaves there was a long period of public indifference toward the interracial question which did not end until after the first world war. The early 1930's brought a revival of interest in the race problem. That interest has grown at an accelerated pace and at present is approaching the prevalence of abolitionist sentiment at its peak. Religious leaders of all faiths are advocating interracial equality, supported by intellectuals almost in a body and progress-

ive leaders of labor. The press, in the North, is unanimous in condemning civil and economic discrimination against Negroes; and even in the South the majority of important newspapers reflect the growing spirit of tolerance in that section.

While sentiment in favor of interracial justice is rising toward an unprecedented peak the forces of reaction are digging in for a trial of strength. Here, again, the present situation follows the pattern of the abolitionist issue. Just as Southern postmasters in the 1850's illegally refused to deliver anti-slavery literature sent through the mails, Southern officials today are openly defying the efforts of the Federal Government to be democratic in fact as well as in theory, even refusing to cooperate in prosecuting the war. At this point it may be convenient to note an important variation in the pattern. The slave owners who defied Northern sentiment on the abolitionist issue actually represented the preponderance of public opinion in their section. The treasonable conduct of the current last-ditch defenders of race prejudice does not represent the overwhelming sentiment of the South. It only reflects the opinion of the minority who derive some form of profit from interracial inequality.

That is a fact which should be kept clearly in mind when faint-hearted friends of interracial amity like Mark Etheridge become timid in the face of reactionary opposition. The people of the South are as warm, as friendly and as inclined to deal justly with their fellowmen as any other people. They have been misled and miseducated, or not educated at all, but that does not mean they are wanting in humane sympathies.

What too many friends of interracial justice fail to recognize is that race prejudice is a vested interest, just as slavery was a vested interest. The beneficiaries of race friction know that the rising tide of tolerance threatens their privileges. Their instinctive response is to get tough. A privileged class will always assume a similar position. That was the attitude of the slave-breeders of Virginia and the slave-owners of other Southern States in the 1850's; it is the attitude of the planters and corporation stooges who derive profit from the poll tax and share-crop politico-economic system of the South; it is the attitude of the English investors, opium planters and rentiers who call themselves the Government of India. I have never heard of a privileged class being persuaded to relinquish its position by logic or an appeal to its humane instincts. They must be blasted loose from their privileges by decisive social action.

That fact finally confronted the abolitionists in the last century. The abolitionists were a hardy breed who did not shrink from the challenge. They went to work on the political power of the slave-holding oligarchy, electing men like Sumner and Thaddeus Stevens in Congress, and finally elected an anti-slavery President. The time is drawing near when the present friends of interracial justice must make a similar crucial decision. They must carry their fight into the arena of political action, or the growing volume of tolerance will dash itself to pieces against the rock of prejudice and recede into a lost cause.

AS YOUTH SEES IT

EDITED BY YOUTH

In the *N. C. W. C. News Service* for August 10th, 17th and 24th appeared a series of three articles by Rev. Paul F. Tanner, Director of the Youth Department of the N. C. W. C. The purpose of these articles was to explain and to analyze the International Student Service and to define the attitude of the Catholic Youth program.

Father Tanner, in the first of these articles, shows how little hope there is in the I. S. S. since "Our sole hope is a Christian social order. Nothing to date in the program or personnel of the I. S. S. group gives any reasonable assurance of an 'all out' for a Christian social order. In fact, it has already extended the hand of friendship to one of the four anti-Christian ideologies. Its leaders have, at various times, dismissed the 'traditional religions' as hopeless. Not infrequently, they have endorsed all the pagan assumptions which have vitiated the ideological heritage we acquired from past Christian times. Catholic students who think seriously about what the world ought to be like after the war want more than mere slogans such as 'end of imperialism,' 'people's century,' and peace of inter-dependence' to consider. These things are fruits of the tree of Christian living and we cannot expect the fruits if we destroy or neglect the roots of the tree. Catholic Youth are willing and anxious to cooperate with any program which gives assurance of wholeheartedly and honestly rejecting the secularist, non-Catholic world-view."

It is gratifying to know that one of Catholic Youth's spiritual leaders has such confidence in it. However, have we, the Youths, equal confidence in ourselves? Are we able to distinguish magnanimous, pagan anti-Christianism from genuine Christian ideals? It is not easy to maintain a direct, undeviating perspective in a world such as ours where vague and glorious phrases so obscure our vision that I sometimes fail to perceive the actual direction of the group philosophy they express.

Remember: The stronger our own set of ideals, which are truly Christian, the less apt are we to exchange these ideals for any feather-in-the-wind nobility.

"It has become something of a careless habit among some busy and important figures in contemporary American life to judge cases not so much on their intrinsic merit as on the endorsement they can secure. 'If so-and-so, who is very important and known to be a person of highest reputation, has endorsed this thing, it must be all right.' How many big-front organizations of the last decade owe their existence to that specious reasoning!"

So says Father Tanner in Article 2 on the I. S. S. Thus he warns us to pay "less attention to the big-name sponsors of youth groups than to the executive personnel that hold the real power over policy and program.

Citing the long-to-be-remembered career of the American Youth Congress, Father Tanner expresses the hope that history will not repeat itself.

Article 3, after discrediting reports of any actual connection between I. S. S. on Pax Romana, ends with this statement: "The pushing and hustling promotional methods of I. S. S., its ill-starred antecedents and questionable philosophy, cause Catholic Youth to question its extravagant claims."

There is much talk—perhaps a bit previously—of what the this post-war world is to be like. It is Youth which must build this post-war world. It is Youth which will have to decide on the kind of social order it wants when the war is over. It is Youth which should discuss and prepare *now* for this post-war world. *Now is not too early.*

We have seen that the I. S. S. is preparing for its ideal of a post-war world. What are we doing to prepare for *our* post-war world?

In the Catholic concept of a post-war world, one thing features strongly: The post-war world, cannot be in itself an ultimate ideal; it is merely a preparation for the final ideal which is bounded not by world but by universe, not by space but by spacelessness, not by time but by eternity.

The world we build, as Christian Youth, must not be a world which seeks peace as a private end, but one which, by giving us to breathe *here*, in time, the air of earthly peace, will prepare us to understand and enjoy, *there*, in eternity, true and unending peace.

Unless we work *now*, and watch *now*, and pray *now*, for true peace in the post-war world, we shall not, nor shall our brothers, be prepared to taste fully of that sweet place born of vinegar and gall on that Cross whereby we live, and die, yet live forever.

—MARGARET McCORMACK

FROM HERE AND THERE DURING THE MONTH

● FOOD COSTS MORE IN HARLEM

RECENT NAACP SURVEY REVEALS

New York, Aug. 21—Proof that Harlem families are being systematically overcharged for the food they buy, and that price ceilings on food set by the Office of Price Administration are being violated, is contained in a comparative survey of retail food prices just released in pamphlet form by the National Association for the Advancement of Colored People.

INTERRACIAL REVIEW

In the light of findings in the study, made by the NAACP in July, Leon Henderson, director of the OPA, has been asked to consider steps to roll back prices in areas such as Harlem to an equitable level.

The Association is convinced, it stated this week, that the charging of excessive prices and exploitation of a disadvantaged section of the population are to be found in almost every urban community in the country. It has instructed its branches throughout the country to make similar surveys and report the results to local OPA offices.

Called "Food Costs More In Harlem," the study shows that for every dollar spent on food by a housewife in Harlem, she pays six cents more than housewives in other sections, where the income level is comparable.

It reveals that the same products Harlemites get for the higher price they pay are inferior to those sold in other economically comparable sections. It shows that in only one meat market in Harlem were the better grades of meat sold. Crooked scales are used, and short-changing is almost a common practice. Of all the Harlem retail food stores covered, only one was owned by a Negro, the NAACP study says.

Chain stores in Harlem exact prices from five to twelve per cent higher from Harlem customers than from customers in the five other sections surveyed, and for a list of essential food items the Harlem housewife will have to pay from four to six per cent more than if she lived in any of the other five sections where the income level is about the same.

Copies of the pamphlet "Food Costs More In Harlem" are available at the New York office of the NAACP, 69 Fifth Ave., New York City, for five cents each.

● ST. LOUIS DAILIES DEMAND FEDERAL ANTI-LYNCHING LAW

St. Louis, Mo.—Two of the largest local dailies here called for the passage of a Federal anti-lynching law after the Federal Grand Jury investigating the lynching of Cleo Wright in Sikeston last January returned a "white-wash" statement, July 31, finding that no Federal statute had been violated. No indictments were returned.

The St. Louis *Post-Dispatch* in an editorial headed "Not a Closed Case" said: "They (the Grand Jury) might well have called upon Congress to make lynching a Federal offense for, through the crime, the reputation of the nation as well as that of Missouri has suffered. It is lynch law for which the Nazis most frequently upbraid us, and it is lynch law which they exploit in their propaganda to the colored races of the world."

"There was some hope that at least one mob would be brought to justice when a Federal Grand Jury undertook an investigation of the lynching of Cleo Wright in Sikeston last January," stated the St. Louis *Star-Times*, in its editorial headed "Another Mob Escapes." "That hope is now gone," it continued.

The *Star-Times* points out that the obvious and only answer is the enactment of a Federal law on lynching, and emphasizes that no State where lynching has occurred has machinery which has been found adequate to deal with this crime. "With

the enactment of a national anti-lynching law, Federal Grand Juries would be spared the humiliation of being limited to mere denunciation of murder committed in daylight by a mob whose acquaintances looked on from the sidewalks."

● MURRAY ORDERS STUDY OF NEGRO JOB EQUALITY

Washington, Aug. 22—CIO President Philip Murray announced today the appointment of a CIO committee to investigate and study the entire problem of equality of opportunity for Negro workers in American industry.

Named to the committee were James B. Carey, secretary of the CIO; and Willard S. Townsend, president of the United Transport Service Employees of America, a CIO affiliate, with headquarters in Chicago. Townsend is the first Negro member of the CIO executive board.

President Murray instructed the committee to report on its investigation to the next meeting of the CIO's general executive board.

In announcing the Survey Murray reiterated the CIO's affirmative stand against anti-Negro discrimination as a danger in American democracy, especially in war time. The CIO head is a member of the Fair Employment Practices Committee with John Brophy serving as alternate member. This committee has investigated discrimination against Negroes and other minority groups in a number of areas throughout the country.

Carey and Townsend in announcing their survey, charged: "Discrimination against Negroes and other minority groups has always been a blight and a paradox in this democracy, the very existence of which is based on a declaration that 'all men are created free and equal.'"

"Since its inception, the CIO has vigorously opposed racial bias and intolerance. The constitution of the CIO expressly outlaws membership barriers based on differences of nationality or race. In every national CIO convention, and in hundreds of regional and local meetings, members of the CIO have indicated their opposition to discrimination.

"It is the intention of this committee to make a thorough investigation of race relations among the workers of this country, and of the employment practices of industry in general. We know that passing resolutions in conventions is not enough.

"We anticipate that the CIO will set an affirmative course of action on the basis of our report."

● MANY RACIAL GROUPS AMONG THE 700 BOYS AT CYO CAMP

The 150 boys who returned to their New York City homes from Peekskill, on August 26, were the last group of a total of 700 boys, each of whom had received a two-week vacation at the CYO Heckscher Camp.

On August 26 the Catholic Youth Organization completed its first season of sponsoring a camp for New York City boys regardless of race, color, or creed. The young campers, ranging in ages from eight to fifteen years, included Negroes and Puerto Ricans, among the many races represented at the camp.

The Catholic Youth Organization of the archdiocese of New York leased its camp for the first time this summer from the Heckscher Foundation For Children in the city. In construction, the camp was well-built and well-equipped, and CYO's main task was the building of an artesian well and the improvement on the road to the camp.

The Rev. Robert Brown, director of the camp, credited the religious and Catholic atmosphere of the camp for its successful season. Mass was celebrated daily by Father Brown in the recreation hall.

● INTERRACIAL EDUCATION CLASS AT S. S. C. A. ADOPTS RESOLUTIONS

At the conclusion of the course on Interracial Education at the Summer School of Catholic Action held at Fordham University, August 24-29, 1942, the following conclusions were adopted by the student body:

1. In the midst of the present world conflict we are deeply impressed by the alarming growth of pagan racism, and we are convinced of the importance and necessity of emphasizing the Catholic doctrines of human rights, based upon the principles of the equal worth, dignity, and eternal destiny of all mankind.

2. We are convinced that Interracial Justice is an essential component of a program for justice and charity in human relations.

3. We fully realize that the Catholic program of Interracial Justice is a powerful force in combating racism in America as an immediate threat to our society and to religion.

4. We urge that the principles of Interracial Justice be integrated into all our Catholic Action undertakings.

5. As loyal Americans, enjoying the blessings of democracy, we believe it is our duty to be outspoken in urging that the American Negro fully share all the rights, opportunities and responsibilities of citizenship.

BOOKS

THE SONG OF BERNADETTE by FRANZ WERFEL.
The Viking Press, New York.

The story of St. Bernadette of Lourdes has been told many times but never so beautifully as in the *Song of Bernadette*, never with such tenderness nor such gripping realism. We read many books which fail utterly to leave with us any definite spiritual impression. Here is a book which makes one say as he finishes its reading, "Let us lift up our hearts."

It should be said that the writer is a Jew and that the book was written as the fulfilment of a vow. Marked for death by the Nazis, the author fled his native Germany into France which afforded hardly more protection than the country he left. He was advised by friends to go to Lourdes in the Pyrenees Mountains as being perhaps a place of more security.

Reaching that city he learned the story of the miracle of grace that had been performed there—how the Mother of God had come to bless a simple peasant child, Bernadette Soubirous, and through her the unending multitude. He made a vow that if through the prayers of St. Bernadette he and his wife might reach the shores of America he would give himself to writing the story of the miracle. May we not think that the success of his efforts, the understanding, the sincerity and reverence with which he has accomplished his task is a further manifestation of the graces flowing from the sacred shrine?

The book recreates the life of the remote mountain village in the middle of the last century, its commonness, its poverty, its toil, its selfishness, its believers, its skeptics. In our room of an abandoned jail lived François Soubirous, a miller—but shiftless—with his wife and four children—the eldest Bernadette. To this child, while gathering fagots for their meagre fire, came the vision of a transcendently beautiful lady. From that initial moment of ecstasy until she is raised to sainthood to the altar, the story of Bernadette is unfolded to us vividly and with extreme reverence.

Saints there are who made themselves such by prayer and fasting and austerities but this is the story of one to whom, as to St. Paul, was given a visible sign of God's love and who surrendered herself in obedience and suffering to the life of perfection. Heavenly drama set forth in graphic prose, *The Song of Bernadette* will bring consolation and spiritual uplift to those who read its message and who open their hearts to its strength and beauty.

—C. A. BIRMINGHAM

"BLACK MARTYRS." By the REV. J. P. THOONEN of
St. Joseph's Society for Foreign Missions. New
York. Sheed & Ward. \$4.00.

Some academic historian may dispute this point, but the story of the Martyrs of Uganda is one of the most glorious episodes in the whole story of the Catholic Church since the marvelous Passion of the Theban Legion, that company of Roman Christian soldiers which the Church honors under the title of Saints Maurice and Companions, who suffered for the Faith under the Emperour Diocletian in the third century.

Now the most striking aspect of these twenty-two young Bantus of Uganda, who suffered a terribly cruel and violent death purely and entirely for the Catholic Faith, is that they had attained the highest point of the culture and civilization of which the European peoples (which includes American culture and civilization) are proud. The culture of Rome is the foundation of our Western civilization; and just as the martyrs of the Theban Legion exemplified the supreme heights of Roman culture, so did the Uganda Martyrs exemplify that same culture in the highest degree. They proved, in the words of Saint Paul the Apostle, the oneness of all men.

In the ordinary course of events, it was not necessary that these young Negro converts should have suffered so cruel a Passion for the Faith. They might have denied their Lord; they might have escaped somehow from the terrible fate that

befell them. But they were steadfast, and they refused the escape of apostasy that was open to them.

Father Thoonen has gone thoroughly into the history of this persecution of the Church in Uganda, a persecution regarding which the average white man, even the average Catholic, knows little and perhaps even may care less.

The persecution raged from 1885 to 1887. The first martyr to suffer was Joseph Mukasa, whose Passion took place on November 15, 1885. From May 25 to June 3 in 1886 twenty of the young Bantus were given over to the sword and flames. And the last martyr to suffer was Jamari Muzay, who was put to death on January 27, 1887.

Most of the young martyrs were pages at the royal court, as a royal court was understood among the African tribes. That is, the court was an enclosure rather than some stately palace of stone or marble. But these young men, who were practically military attendants upon their chief Mwanga (some of them boys of no more than fourteen) were in constant attendance upon the tribal chieftain. Thus they were from the most distinguished Bantu families.

The valiance of the Roman soldiers of the Theban Legion is repeated in the heroic story that Father Thoonen tells of the trapping of these Catholic youth within the gates of the royal enclosure. Young as they were, they displayed the most unflinching courage. Knowing that the most barbarous of deaths awaited them, with supreme heroism these young Bantu Catholics fearlessly entered the enclosure and boldly confessed their faith. The greatest massacre took place on June 3, 1886, when thirteen of the martyrs were handed over to death in the cruellest form devised by a hateful African chieftain.

Now the glory of these martyrs lies not entirely in the cruel sufferings that preceded their death—cruelty was not unknown among the Bantus by any means. Their glory is this: that these black Bantus of Uganda had achieved an eminence comparable to the glorious Passion of the Theban Legion. In other words, if it is permitted to say so, these African natives living in a Uganda kraal, reached the same sublimity which distinguished the highly cultured soldiers of the Roman Empire when the Theban Legion died for the Faith.

The immortal, the imperishable glory of the Black Martyrs can never be more nobly summed up than in the words of Pope Benedict XV, after he had signed the decree beatifying the Martyrs of Uganda: "The Christians of our own time may perhaps be satisfied to practise religion in private and ignore it in public. The Martyrs of Uganda showed a different spirit. May their example be of service to our children."

Black Martyrs is a noble story nobly told and, for the satisfaction of the historian, amply documented. The bibliography, though brief, is of the highest value. And, thanks to Father Thoonen's most excellent narration of this Passion of the Black Martyrs, Catholics who are not of the colored race may very humbly thank God for the privilege of being spiritual brethren of these warriors of the Faith who so steadfastly fought a good fight, finished their course and kept the Faith.

—HENRY WATTS

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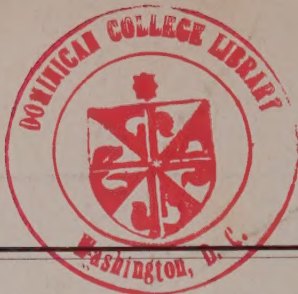
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"How many of our white children know that the Negro was, in a sense, a co-discoverer of America? Alonzo Pietro, the pilot of one of Columbus' three ships, the Nina, was black. "Il Negro", the record of the voyage, describes him. And the Negro was in Mexico. With Balboa, he stood on a peak in Darien when the waters of the Pacific rolled for the first time before Continental eyes. He was the leader of the first explorers of Arizona and New Mexico. He was with De Soto in the Mississippi valley. He toiled with Menendez in the foundation of the oldest city in the United States, Saint Augustine, decades before the Pilgrims landed at Plymouth Rock."

—From article in this issue "*The Negro in Our History*"

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